

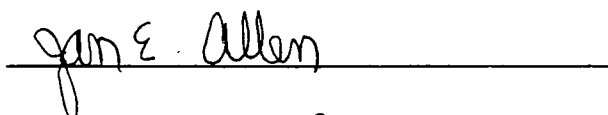
To the Graduate Council:

I am submitting herewith a thesis written by Jennifer E. Watt entitled "The Impact of Parental Religiosity and Parental Behaviors on Adolescent Self-Esteem." I have examined the final copy of this thesis for form and content and recommend that it be accepted in partial fulfillment of the requirements for the degree of Master of Science, with a major in Child and Family Studies.

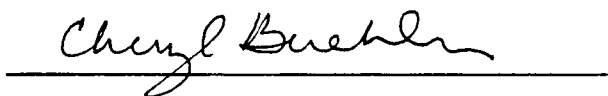


Priscilla Blanton, Major Professor

We have read this thesis  
and recommend its acceptance:







Accepted for the Council:



Associate Vice Chancellor  
and Dean of The Graduate School

## STATEMENT OF PERMISSION TO USE

In presenting this thesis in partial fulfillment of the requirements for a Master's degree at The University of Tennessee, Knoxville, I agree that the Library shall make it available to borrowers under rules of the Library. Brief quotations from this thesis are allowable without special permission, provided that accurate acknowledgment of the source is made.

Permission for extensive quotation from or reproduction of this thesis may be granted by my major professor, or in her absence, by the Head of Interlibrary Services when, in the opinion of either, the proposed use of the material is for scholarly purposes. Any copying or use of the material in this thesis for financial gain shall not be allowed without my written permission.

Signature Jennifer Watt

Date 11/26/91

THE IMPACT OF PARENTAL RELIGIOSITY AND PARENTAL BEHAVIORS  
ON ADOLESCENT SELF-ESTEEM

A Thesis  
Presented for the  
Master of Science  
Degree  
The University of Tennessee, Knoxville

Jennifer E. Watt

December 1991

## ACKNOWLEDGMENTS

I am grateful for the assistance and guidance of my committee--Dr. Priscilla Blanton, who chaired the committee, Dr. Jan Allen, and Dr. Connie Steele. A special thanks is extended to Dr. Priscilla Blanton who went beyond the call of duty as a chair person. A special thanks is also extended to Dr. Cheryl Buehler for her assistance and expertise in data analysis. Her support and encouragement were greatly appreciated.

I am especially grateful to Dr. Brian Barber for allowing me to utilize data that he collected in 1985. I am greatly appreciative for the excellent opportunity to work with Dr. Barber.

My thanks go to my computer consultant, Don Broach, for his help in learning SPSS and for his knowledge of computer analysis.

I also would like to thank my typist Marilyn Caponetti for her encouragement and expertise.

Additionally, it is impossible to measure the extent to which the support of my family and my friends helped to motivate me during this process. They all have my gratitude.

Most importantly, I want to thank my husband, David Watt, for his continual support of my research interests as well as my professional interests. His understanding and love have been a source of motivation to do my best and to find purpose and meaning in what I do.

## ABSTRACT

The present investigation focused on the impact parental religiosity and adolescents' perceptions of parental behaviors have on adolescent self-esteem. The study was a secondary analysis of data collected in 1985-86 by Brian Barber and Bruce Chadwick. Data were collected from random samples of families in three Utah counties. Questionnaires were given to fathers, mothers, and one adolescent per family. The subsample for the present study consisted of 106 families. Results indicated that sons' self-esteem, compared to daughters' self-esteem, was more heavily influenced by their perceptions of parental behaviors. Also, the findings demonstrated that fathers' religious fanaticism was indirectly related to sons' positive self-esteem and self-derogation via their perceptions of fathers' support. The author concluded that future research needs to investigate factors external to the parent-child dyad, such as religion, in order to better understand the socialization process of children.

## TABLE OF CONTENTS

| CHAPTER                                             | PAGE |
|-----------------------------------------------------|------|
| I. INTRODUCTION AND LITERATURE REVIEW .....         | 1    |
| Adolescent Self-Esteem .....                        | 2    |
| Parental Behaviors and Adolescent Self-Esteem ..... | 5    |
| Parental Religiosity .....                          | 8    |
| Purpose of the Study .....                          | 10   |
| II. METHODS .....                                   | 12   |
| Sampling and Data Collection .....                  | 12   |
| Measurement .....                                   | 13   |
| Data Analysis .....                                 | 17   |
| III. RESULTS .....                                  | 19   |
| Dimensions of Self-Esteem .....                     | 19   |
| Correlates of Adolescent Self-Esteem .....          | 22   |
| Regression Analysis: Adolescent Self-Esteem .....   | 24   |
| Parental Religiosity as a Predictor Variable .....  | 26   |
| IV. DISCUSSION AND IMPLICATIONS .....               | 32   |
| Limitations .....                                   | 35   |
| Implications for Theory and Practice .....          | 35   |
| REFERENCES .....                                    | 37   |
| APPENDICES .....                                    | 41   |
| APPENDIX A. INSTRUMENTS USED IN THE STUDY .....     | 42   |
| APPENDIX B. NONSIGNIFICANT RESULTS .....            | 47   |
| VITA .....                                          | 48   |

## LIST OF TABLES

| TABLE                                                                                                                                                          | PAGE |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------|------|
| 1. Descriptive Statistics for Each Scale .....                                                                                                                 | 20   |
| 2. Varimax Rotated Factor Matrix of Rosenberg and<br>Personal Religious Items .....                                                                            | 21   |
| 3. Zero-Order Correlations Between Fathers' Religious<br>Belief, Adolescent Report of Parental Behaviors and<br>Adolescent Report of Self-Esteem .....         | 23   |
| 4. Standardized Beta Coefficients from Regression of<br>Adolescents' Reports of Parental Behaviors and<br>Adolescents' Reports of Adolescent Self-Esteem ..... | 25   |
| 5. Independent T-Tests Comparing Mormon and Non-Mormon<br>Parents' Religious Belief .....                                                                      | 28   |
| 6. A Summary of Simple Regression Analysis Between Fathers'<br>Religious Belief and Adolescents' Report of Parental<br>Behaviors .....                         | 29   |
| 7. A Summary of Simple Regression Analysis of Fathers'<br>Religious Belief and Dimensions of Self-Esteem .....                                                 | 47   |

## CHAPTER I

### INTRODUCTION AND LITERATURE REVIEW

Issues surrounding the development of self-esteem in the adolescent have generated much research. Symbolic interaction theorists provided the notion that the self develops in a social context, and much of this research has focused on the integral role that the family plays in the development of the adolescent's self-esteem (Gecas & Schwalbe, 1986; Barber & Thomas, 1986a; Gecas, 1982; Rollins & Thomas, 1979). Studies within this literature have indicated that parental behaviors, particularly parental support and parental control, are directly related to children's self-esteem. Although this literature provides much of what is now known about children's self-esteem, it has produced limited information as to what other factors may be impacting upon parental behaviors that indirectly influence the socialization process of the child. Bronfenbrenner (1977) suggested that researchers and theorists needed to look beyond a particular dyad in the family in order to better understand human development. He suggested studying the interactions of many persons within and outside the family, and/or different levels of the environment that might impact the family, instead of looking only at the internal setting of the family.

The present study contributed to the parent-child literature by examining a factor outside the parent-child dyad to determine how religiosity may impact the parent-child dyad. It is hypothesized that parents' perceptions of their religiosity will be directly related to adolescents' perception of parental behaviors and indirectly related to adolescents' perception of their own self-esteem. Thomas (1988) suggested that by studying religion and the family one can gain a better understanding of how these two institutions influence personal well-being.

#### Adolescent Self-Esteem

The Rosenberg Self-Esteem Scale and modified versions of the Osgood Semantic Differential Scale are the two measures that have been used in much of the research concerning adolescent self-esteem (Gecas, 1971; Openshaw, Thomas, & Rollins, 1984).

When measuring self-esteem, researchers have debated the issue of unidimensionality or multidimensionality. To address this issue, Openshaw, Thomas, and Rollins (1981) combined the Rosenberg Self-Esteem scale and a modified version of the Osgood Semantic Differential scale in order to see if the measures represented multiple dimensions of self-esteem. Varimax rotation revealed four dimensions: self-esteem power and self-esteem worth and two dimensions made up of the Rosenberg items, self-derogation and positive self-esteem. Self-esteem worth and power were conceptualized as "the person's feeling of competence, effectiveness, and personal influence, and his feeling of

personal virtue and moral worth, respectively" (Gecas, 1971, p. 463). Self-derogation has been conceptualized as "a relatively negative effect evoked in a person by his . . . consideration of his personal qualities, achievements, and behavior" (Kaplan & Pokorny, 1971, p. 330). Positive self-esteem has been referred to as "a positive evaluation in a person based on his/her personal qualities" (Barber, 1990). Other research found that items that load together on the worth scale are more "social" in nature. Therefore, the scale was reconceptualized to social worth (Barber & Thomas, 1986a). In order to demonstrate that the dimensions of self-esteem are valid constructs and not methodological artifacts, Openshaw et al. (1984) tested a number of parent-child variables to see if the parent-child variables predicted different dimensions of self-esteem. The findings supported the validity of the multiple constructs by indicating that different parent-child variables differentially predicted individual dimensions of self-esteem.

Barber (1990) provided another test of dimensionality. Barber factor analyzed all items of the Rosenberg scale with items from the reconceptualized Social Worth scale. The results indicated that three separate dimensions existed, which supported the notion that self-esteem is a multidimensional construct. This analysis also supported the view that the Rosenberg scale is multidimensional and that the social worth scale is an independent dimension. The resulting individual dimensions were tested in models of family processes. Using structural equation analyses, the results indicated that both social worth

and self-derogation correlated with parental support and that positive self-esteem was not related to parental behaviors but was related to marital quality.

Past researchers have found inconsistent findings regarding the relationship between religiosity and self-esteem (Bergin, 1983). Barber and Thomas (1986b) suggested that the inconsistency of the findings may be a result of not investigating the possibility that self-esteem may have a dimension that could be conceptualized as religious. One purpose of their study (Barber & Thomas, 1986b) was to see if a religious aspect to a person's self-esteem existed. Barber and Thomas (1986b) used Duke and Johnson's (1984) consequential dimensions of religiosity in order to test the theory that a religious dimension of self-esteem existed. The first dimension was labeled institutional religiosity and measured the individual's religiosity based on one's relationship to the organized religious institution. The other dimension was labeled personal religiosity, which measured an individual's self-evaluation on "Christ-like" characteristics. It was hypothesized that if the items from the personal religiosity dimension load together with items from the institutional dimension and not with other dimensions of self-esteem, such as social worth and self-esteem power, this would provide some basis for the idea of a religious aspect of self-esteem. Factor analysis showed that the personal religiosity dimension items loaded together with the institutional religiosity items indicating that personal religiosity is related to a measure that was religious in nature.

The present study utilized the personal religiosity dimension in order to investigate if dimensions of parental religiosity did indeed indirectly affect the adolescent's religious aspect of self-esteem as well as other dimensions of self-esteem via adolescents' perceptions of parental behaviors.

### Parental Behaviors and Adolescent Self-Esteem

Within the parent-child literature, much emphasis has been placed on parents' behavior toward their child and how their behaviors may impact the self-esteem of the child (Coopersmith, 1967; Rollins & Thomas, 1979). Two aspects of parental behavior, support and control, have been repeatedly identified in the literature as salient variables influencing child self-esteem. Maccoby and Martin (1983) and Rollins and Thomas (1979) have provided excellent reviews of the findings.

Parental support has been consistently related to adolescent self-esteem in a positive way (Gecas & Schwalbe, 1986; Openshaw et al., 1984). Peterson and Leigh (1986) reviewed 17 studies that examined parental support and its relationship with adolescent self-esteem and found that there was a positive relationship between the two variables across studies. After reviewing 235 empirical studies, Rollins and Thomas (1979) found that parental support consistently and positively tended to predict socially-valued characteristics in children.

Other studies have indicated a positive correlation between parental support and certain dimensions of the adolescent's self-esteem. Openshaw's

et al. (1984) study of a largely Mormon sample found that a strong relationship existed between parental support and social worth self-esteem. However, no significant relationship existed between support and self-esteem power. Barber and Thomas (1986a) found similar results. In utilizing four dimensions of parental support, they found that all four dimensions significantly related to social worth and not to self-esteem power.

Barber (1990) suggested that gender differences exist in the relationship between parental behaviors and adolescent self-esteem. In looking at the relationship of parental support with social worth, Barber found that mother's support has a weak relationship with social worth and father's support had a much stronger relationship. Self-derogation was comparably related to both mother and father support. In view of the gender differences documented in previous studies, the present study separated out gender of parents and gender of adolescents in analyses of data.

Parental control, the other most widely examined variable in relation to adolescent self-esteem, has been described by inconsistent findings across studies. This inconsistency has to do in part with the different operational definitions of control that have been used. Some dimensions of control attempts, such as induction, appear to be positively related to self-esteem while other dimensions, such as coercion or inconsistent control attempts, have been negatively related to self-esteem (Rollins & Thomas, 1979).

Barber, Chadwick, and Oerter (1990), when conducting varimax rotated factor analyses, found that, for both their U.S. sample and their German

sample, induction and autonomy granting items formed an independent factor. The inconsistent control attempts and coercion items loaded together and formed another factor, which they called negative control. The negative control construct was used in the present study to investigate if parents' religiosity negatively influenced the self-esteem of the adolescent via adolescents' perceptions of parental control. Control has been viewed as a factor in religion because a function of religion is to control or constrain certain behaviors (Thomas & Cornwall, 1990).

However, the question remains as to why adolescents' perceptions of parental behaviors may influence adolescent self-esteem. One may attempt to answer this question by using symbolic interaction theory. The most basic idea of symbolic interaction theory is that the self is a social product and is seen to develop through interaction with the social environment. Cooley's (1902) discussion of the "looking glass self" suggested that we see ourselves as we imagine significant others see us. This concept helps to explain the relationship between perceptions of parental behaviors and adolescent self-esteem. Within children's minds, behaviors of their parents are a reflection of how their parents view them as a person. Thus, parental supportive behavior communicates acceptance and support leaving the child with a sense of value and worth. On the other hand, coercion and inconsistent control attempts can be interpreted by the child as indications of their being incompetent and unworthy (Barber, 1990). Symbolic interaction theory helps us to understand what is happening within the dyad, but not what factors external to the parent-

child dyad may influence parents' behavior. This study attempted to investigate one factor that may be influencing the parent-child dyad, that of religiosity.

### Parental Religiosity

Within the realm of religiosity research, Thomas and Cornwall (1990) suggested that religion "influences norms, moral values, and attitudes, which in turn shape other attitudes and behaviors" (p. 14). Erikson (1969) saw religious institutions as positive sources of influence in life. Thomas and Roghaar (1990) stated "involvement in and commitment to religion prepares people to live better, at least in our contemporary world."

Filsinger and Wilson (1984) studied the predictive effects of religiosity, socioeconomic rewards, and family development on marital adjustment. They found that religiosity explained twice the amount of variance in marital adjustment than did either socioeconomic rewards or family development. They also controlled for the influence of social desirability to see if there was a genuine relationship between religiosity and marital adjustment. Their results indicated, after controlling for social desirability, that the relationship between religiosity and marital adjustment was significant.

When looking at the relationship between parents' religiosity and parents' supportive behavior, research has shown a positive correlation. Barber and Thomas (1986a) found that parents' religiosity was significantly and positively correlated with four dimensions of support (physical affection,

general support, companionship, and sustained contact). Furthermore, these findings suggested that parents' religiosity predicted each dimension of support for both parents with the exception of mother's sustained contact. Barber and Thomas (1986a) noted that this finding was interesting and suggested a need for further research into the nature of the relationship between parents' religiosity and parents' support.

Recent work has begun to focus on the dimensions of religiosity. Glock's (1962) dimensions of religiosity are often noted. He suggested five dimensions of religiosity: ideological (beliefs), ritualistic (practice), experiential (religious experience or feeling), intellectual (knowledge of church dogma or scripture), and consequential (religious effects on secular life).

Wilson and Filsinger (1986), utilizing Dejong, Faulkner, and Warland's (1976) Religiosity Scale that is closely related to Glock's multidimensional constructs of religion, found that religious ritual, experience and belief, correlated with dimensions of marital adjustment, when effects of social desirability were controlled.

Kent (1990) studied the impact of religious variables and parental variables on adolescent substance abuse. Kent employed Glock and Stark's (1966) dimensions of religious commitment and Putney and Middleton's (1961) Dimensions and Correlates of Religious Ideology. Fathers, mothers, and adolescents were asked to respond to practice and belief items taken from these instruments. The results indicated that 51% of the variance in substance abuse was accounted for by the teen's religious practice and parent/child

variables, whereas only 23% of the variance in substance abuse was accounted for solely by teen's religious practice. These findings supported a perspective in which religion and family variables together give a better and more complete understanding of adolescent substance abuse. The variables most salient in predicting substance abuse were teen's religious practice, mother's companionship, teen's perception of father's control and father's attitude concerning his children's use of drugs.

Thomas (1988), using a Mormon sample, illustrated the importance of measuring multiple dimensions of religious belief and practice as well as multiple dimensions of family functioning. An important finding was that personal spiritual devotion was the single most salient influence on adult well-being. Thomas (1988) stated, "Clearly, for these Mormon respondents, religion provides a significant source of meaning for not only their family relationships but also their own personal sense of well-being" (p. 372).

### Purpose of the Study

A major conclusion was formulated from the preceding literature review. It is not sufficient to study the impact of parental behaviors on adolescent self-esteem without consideration of external factors influencing the parent-child dyad. Thus, the purpose of this study was to examine the direct effects of parental religiosity on the adolescents' perceptions of parental behaviors and the indirect effects of parental religiosity on adolescent self-esteem through the adolescents' perceptions of parental behaviors (see Figure 1).

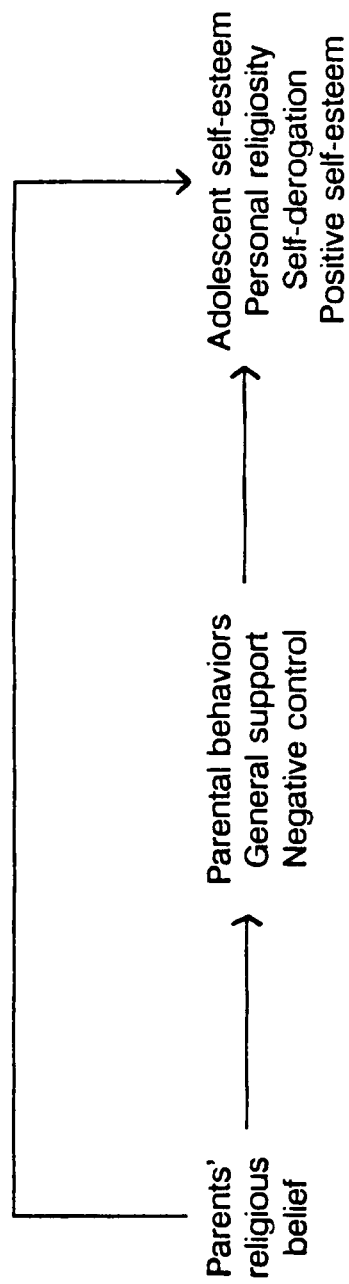


Figure 1. A model representing the direct effects of parents' religious belief on parental behaviors, parental behaviors on adolescent self-esteem and the indirect effect of parents' religious belief on adolescent self-esteem.

## CHAPTER II

### METHODS

The present study was a secondary analysis of a portion of data collected in 1985-86, in which the principal investigators were Barber and Chadwick. The study used a survey to collect data from random samples of families in three Utah counties. Questionnaires were included for mothers, fathers, and one adolescent per family and covered a broad range of family issues including marital relationships, parent-child relationships, religiosity, adolescent academic achievement and deviance, etc.

#### Sampling and Data Collection

The subsample for this study consisted of 106 families with at least one adolescent between the ages of 14 and 19. The population was identified by taking a random sample of 500 households from each of three Utah counties drawn from telephone directories. A cover letter explaining the project, two parent questionnaires and one adolescent questionnaire were sent to each house via first-class mail. For a more detailed description of the procedural process see Barber (1990). Of the 1,525 names from the telephone directories, 420 met the criteria of a two-parent household, and of the 420,

106 of the families had at least one adolescent living in the home. For 99 of the families, complete data are available for the variables used in this study.

The respondents were primarily Caucasian (97%) and from the Mormon religion (83%). The fathers ranged in age from 24 to 65 years ( $M = 44$  years,  $SD = 8.23$ ). The mothers ranged in age from 23 to 61 years ( $M = 42$  years,  $SD = 7.4$ ). The adolescents age ranged from 11 to 20 years ( $M = 16$  years,  $SD = 1.9$ ). The educational attainment of the fathers ranged from no formal education (7%) to graduate degree (16%), with the highest percentage of respondents (24%) having some college or vocational school experience. The educational attainment of mothers ranged from no formal education (2%) to graduate degree (1%), with the highest percentage (42%) having some college or vocational school experience. The fathers' median income was between \$25,000 and \$35,000, with 93% of all fathers being employed full time. The mothers' median income was between \$7,000 and \$9,000, with 33% of all mothers being employed full-time and 24% being employed part-time.

### Measurement

Selected data from the questionnaire responses of the adolescent and both parents were used to operationalize the variables in this study. Variables were measured in the following ways.

Adolescent self-esteem. Based on the multidimensional conceptualization, three self-esteem dimensions were evident in this study: personal religiosity, self-derogation, and positive self-esteem. These

dimensions were differentiated through utilizing factor analysis. Data for each measure of self-esteem were collected from the adolescents' perspective.

Two of the self-esteem dimensions--self-derogation and positive self-esteem--consisted of three items each from the Rosenberg Self-Esteem scale (Rosenberg, 1965). By asking the respondents to state the extent to which they agree or disagree with the 10 items, assessment of the positive or negative nature of one's attitude toward oneself is accomplished. The scale used a 5-point response scale ranging from strongly disagree to strongly agree. A high score represented strong agreement with the statements. Items that measured self-derogation and positive self-esteem were reversed so that a 1 indicated low and a 5 indicated high self-esteem. Cronbach's alpha for the self-derogation scale was .77, and the Cronbach's alpha for the positive self-esteem scale was .81.

The personal religious items were taken from a factor analytic study of the consequential dimension of religiosity (Duke & Johnson, 1984). Personal religiosity was measured by the adolescent rating themselves on a scale of 1 (lowest) to 10 (highest) on seven Christlike characteristics: kindness, lovingness, patience, humility, gentleness, unselfish and temperate. The temperate characteristic did not load in the factor analysis and was deleted from the personal religious scale in the present study. The Cronbach's alpha for the personal religious scale was .80.

Parental religiosity. The dimensions of religiosity that were investigated were dimensions of religious belief. The religious belief items were adopted from Putney and Middleton's (1961) Dimensions of Religious Ideology, a belief scale; and from Glock and Stark's (1966) Dimensions of Religious Commitment, the orthodoxy subscale. The data containing the religiosity items were examined only for parents because the research question focused on parents' religiosity and not the adolescents' religiosity.

Factor analysis was conducted for mothers and fathers separately. For mothers, the first factor consisted of items from Putney and Middleton's (1961) subscales of importance and fanaticism. These items included:

1. my ideas about religion are one of the most important parts of my philosophy of life
2. my ideas on religion have a considerable influence on my behavior
3. even though it may create some unpleasant situations, it is important to help people become enlightened about religion
4. the world would really be a better place if more people held the views about religion which I hold.

This factor was identified as religious conviction, and the Cronbach's alpha was .78. The second factor consisted of items from Glock and Stark's orthodoxy subscale. The items that made up the orthodoxy scale included:

1. there is a God
2. Jesus is the divine Son of God
3. miracles actually happened just as the Bible says they did.

Cronbach's alpha was .93.

For fathers, the first factor consisted of items from Glock and Stark's orthodoxy subscale and Putney and Middleton's orthodoxy subscale. The Glock and Stark's items included:

1. Jesus is the divine Son of God
2. there is a God
3. there is a life after death
4. there is a divine plan and purpose for every living person and thing.

Cronbach's alpha for the orthodoxy dimension was .95. The second dimension of religious belief consisted of items from Putney and Middleton's fanaticism scale. These items included:

1. it doesn't really matter what an individual believes about religion as long as he is happy with it
2. the world would really be a better place if more people held the views about religion which I hold
3. the world's problems are seriously aggravated by the fact that so many people are misguided about religion.

The alpha was .81. The respondents were asked to rate how much they agreed with each statement. The scale ranged from "strongly agree" to "strongly disagree."

Parental behaviors. Parental behaviors were conceptualized as a multidimensional construct. The dimensions used to assess adolescents' perceptions of parental behaviors were parental support and parental control.

Data were collected from adolescents' perspective concerning their parents' behavior. Based on symbolic interaction, a person's perception of other's behavior is more important to that person and to their self-esteem than the other's actual behavior (Cooley, 1902).

A three-item measure of general support was used (Heilbrun, 1964). The adolescent was asked to respond to questions that assessed the extent to which the adolescent felt one could talk to his/her mother or father when

problems arose, the extent to which one felt secure in his/her relationship with each parent, and the extent to which the adolescent felt that his/her mother or father was there if needed. The range of responses consisted of "never" to "very often." The adolescents were asked to respond to these questions concerning both their mother and their father. Cronbach's alpha for the mother support scale was .90 and the Cronbach's alpha for the father support scale was .91.

A four-item measure of negative control was used (Barber et al., 1990). The measure consisted of two coercion items (often complained about what I did, and always found fault), and two inconsistent control attempt items (frequently changed the rules, and punished me one day for some things but ignored it the next). The range of responses consisted of not like him/her to very much like him/her. The adolescents were asked to respond to these questions concerning both their mother and their father. Cronbach's alpha for the mother control scale was .71 and for the father control scale the Cronbach's alpha was .73.

### Data Analysis

The primary purpose of this investigation was to examine and interpret the nature of the influence of parental religiosity on adolescent self-esteem mediated through adolescents' perceptions of parental behaviors. It was hypothesized that parents' religiosity would directly relate to adolescents'

perceptions of parental behaviors and indirectly relate to adolescents' self-esteem.

Correlational analyses and simultaneous regression analyses were performed to assess the predictive effects of parental religiosity and adolescents' perceptions of parental behaviors on adolescent self-esteem. Because previous research suggested that differences in parent-adolescent interactions are important based on the parents' and adolescents' gender (Barber & Thomas, 1986a), the present study conducted separate correlation and regression equations to predict the self-esteem of sons and daughters. Lastly, path analysis was conducted in order to test for the indirect effects of parental religiosity on adolescent self-esteem via parental behaviors.

## CHAPTER III

### RESULTS

Factor analysis employing maximum-likelihood and varimax rotation was performed on parental religiosity, adolescents' perceptions of parental behaviors, and adolescent self-esteem. Items that loaded at a criteria of .40 or greater were thought to clearly differentiate between factors. The criteria used to identify items that split loaded was greater than .25 difference between the two loadings. Correlational analyses were then performed between parental religiosity and adolescents' perceptions of parental behaviors, parental religiosity and adolescent self-esteem, and between adolescents' perceptions of parental behaviors and self-esteem. Next, simultaneous regression analyses were conducted between the dependent variable (adolescent self-esteem) and dimensions of parental behavior and dimensions of parental religious belief, the independent variables. These analyses separated out sex of parent and sex of adolescent.

The means, standard deviations, and range of each scale are presented in Table 1.

#### Dimensions of Self-Esteem

In Table 2, varimax rotated factor analysis revealed three separate

Table 1

## Descriptive Statistics for Each Scale

| Scale                | Mean |        | Standard deviation |        | Range     |           |
|----------------------|------|--------|--------------------|--------|-----------|-----------|
|                      | Male | Female | Male               | Female | Male      | Female    |
| Personal religiosity | 6.40 | 7.08   | 1.57               | 1.28   | 3.67-9.33 | 3.33-9.33 |
| Self-derogation      | 2.64 | 2.86   | 0.96               | 0.94   | 1.00-5.00 | 1.00-5.00 |
| Positive self-esteem | 3.90 | 3.96   | 0.85               | 0.73   | 1.67-5.00 | 1.00-5.00 |
| Mothers' support     | 4.00 | 3.89   | 0.76               | 1.18   | 2.00-5.00 | 1.00-5.00 |
| Mothers' control     | 1.60 | 1.60   | 0.38               | 0.59   | 1.00-2.75 | 1.00-3.00 |
| Fathers' support     | 3.46 | 3.69   | 1.21               | 1.14   | 1.00-5.00 | 1.00-5.00 |
| Fathers' control     | 1.53 | 1.48   | 0.48               | 0.51   | 1.00-3.00 | 1.00-3.00 |
| Fathers' fanaticism  | 3.29 | 3.34   | 0.47               | 0.51   | 2.33-4.33 | 2.00-4.33 |

Table 2

Varimax Rotated Factor Matrix of Rosenberg and  
Personal Religious Items

|                                        | Factor 1<br>Religiosity Aspect<br>of Self-Esteem | Factor 2<br>Self-Derogation | Factor 3<br>Positive Self-<br>Esteem |
|----------------------------------------|--------------------------------------------------|-----------------------------|--------------------------------------|
| Religiosity Aspect<br>of Self-Esteem   |                                                  |                             |                                      |
| Gentle                                 | .82                                              | .15                         | -.08                                 |
| Kind                                   | .93                                              | .15                         | -.12                                 |
| Patient                                | .40                                              | .09                         | -.07                                 |
| Humble                                 | .44                                              | -.16                        | -.13                                 |
| Loving                                 | .73                                              | .13                         | -.03                                 |
| Unselfish                              | .50                                              | .01                         | .04                                  |
| Self-Derogation                        |                                                  |                             |                                      |
| Feel useless                           | -.03                                             | .71                         | -.13                                 |
| Think I'm no<br>good                   | .04                                              | .76                         | -.27                                 |
| More respect<br>for myself             | .13                                              | .68                         | .00                                  |
| Positive<br>Self-Esteem                |                                                  |                             |                                      |
| Do things as<br>well as most<br>people | -.08                                             | .02                         | .43                                  |
| Equal plane<br>with others             | -.17                                             | -.33                        | .71                                  |
| Have good<br>qualities                 | .03                                              | -.18                        | .92                                  |
| Eigenvalues                            | 4.38                                             | 2.47                        | 1.25                                 |

dimensions of self-esteem. The first factor was comprised of the "Christ-like" characteristic items from Duke and Johnson's (1984) personal religious scale. The temperate characteristic did not load and was dropped from the analysis. The second and third factors consisted of items from the Rosenberg self-esteem scale. Four of the items on these two factors split-loaded. These items included: I feel I'm a failure, I don't have much to be proud of, I am satisfied with myself, I take a positive attitude toward myself. These are the same items that have split-loaded in previous research studies (Openshaw et al., 1981; Barber, 1990). These items were dropped from the analysis.

After removing items that did not load or that did not discriminate well between factors, varimax rotated factor analysis was again done and three clear factors resulted. The factors were personal religious, self-derogation and positive self-esteem.

### Correlates of Adolescent Self-Esteem

Sons' self-esteem, compared to daughters', was more strongly related to their perceptions of their parents' control and support (See Table 3). For daughters, their perceptions of their fathers' supportive behavior were significantly correlated with the religious aspect of their self-esteem. A relationship did not exist between the sons' and daughters' perceptions of mothers' supportive behavior and the religious aspect of self-esteem. However, mothers' control negatively correlated to males' religious aspect of self-esteem, but not to females'.

Table 3

Zero-Order Correlations Between Fathers' Religious Belief,  
Adolescent Report of Parental Behaviors and Adolescent  
Report of Self-Esteem

| Variable               | Religiosity Aspect of<br>Self-Esteem |        | Self-<br>Derogation |        | Positive<br>Self-Esteem |        |
|------------------------|--------------------------------------|--------|---------------------|--------|-------------------------|--------|
|                        | Male                                 | Female | Male                | Female | Male                    | Female |
| General<br>Support     |                                      |        |                     |        |                         |        |
| Mother                 | 0.28                                 | 0.22   | -.60**              | -.21   | 0.45**                  | 0.00   |
| Father                 | 0.24                                 | 0.27*  | -.64**              | -.14   | 0.53**                  | 0.01   |
| Control                |                                      |        |                     |        |                         |        |
| Mother                 | -.35*                                | 0.06   | 0.15                | 0.22   | -.37*                   | -.20   |
| Father                 | -.03                                 | 0.01   | 0.41**              | 0.14   | -.42**                  | -.35** |
| Religious<br>belief:   |                                      |        |                     |        |                         |        |
| Fathers'<br>fanaticism | -.25                                 | -.03   | 0.19                | -.03   | -.29                    | -.20   |

\*p < .05.

\*\*p < .01.

Further, a relationship did not exist between daughters' perceptions of parental support and control and self-derogation. For sons, their perceptions of mothers' and fathers' support were negatively related to self-derogation and only their perceptions of fathers' control were positively related. When studying the correlations between sons' and daughters' perceptions of parental behaviors and positive self-esteem, the results indicated that sons' perceptions of mothers' and fathers' support were positively related and control negatively related. For the daughters, the only significant correlate was between perceptions of fathers' control and positive self-esteem.

#### Regression Analysis: Adolescent Self-Esteem

Simultaneous regression analysis was performed between adolescents' perceptions of parental support and control and each dimension of adolescents' perceptions of self-esteem. The regression analyses presented in Table 4 show separate beta coefficients for mothers and fathers and for sons and daughters.

In examining the religious aspect of self-esteem, only the daughters' perceptions of fathers' support exerted a significant relationship. However, Table 4 indicates that perceptions of fathers' support and control in the model together did not predict personal religiosity. When looking at perceptions of mothers' behavior, the results indicated that the males' perceptions of mothers' behavior predicted personal religiosity. Both the perceptions of mothers' support and control explained 16% of the variance in the religious aspect of

Table 4

Standardized Beta Coefficients from Regression of  
Adolescents' Reports of Parental Behaviors  
and Adolescents' Reports of  
Adolescent Self-Esteem

| Variable         | Personal religiosity |                     | Self-derogation |        | Positive self-esteem |        |
|------------------|----------------------|---------------------|-----------------|--------|----------------------|--------|
|                  | Male <sup>a</sup>    | Female <sup>b</sup> | Male            | Female | Male                 | Female |
| <b>FATHER</b>    |                      |                     |                 |        |                      |        |
| General support  | .31                  | .33*                | -.58***         | -.11   | .42**                | -.10   |
| Negative control | .13                  | .09                 | .10             | .10    | -.21                 | -.37** |
| R <sup>2</sup>   | .08                  | .08                 | .41***          | .03    | .31***               | .13**  |
| <b>MOTHER</b>    |                      |                     |                 |        |                      |        |
| General support  | .23                  | .28*                | -.59***         | -.14   | .38**                | -.09   |
| Negative control | -.31*                | .17                 | .01             | .16    | -.28                 | -.23   |
| R <sup>2</sup>   | .16*                 | .07                 | .35***          | .07    | .27**                | .05    |

\*p < .05.

\*\*p < .01.

\*\*\*p < .001.

<sup>a</sup>Male N = 42.

<sup>b</sup>Female N = 64.

self-esteem. For females, perceptions of mothers' support were positively related; however, support and control together in the equation were not related. When investigating the relationship between adolescents' perceptions of parental behaviors and self-derogation, the findings showed that only the sons' perceptions of fathers' and mothers' support negatively related to self-derogation. Males' perceptions of fathers' behavior accounted for 41% of the variance and perceptions of mothers' behavior accounted for 35% of the variance in the criterion variable of self-derogation. When examining the regression equation predicting positive self-esteem, the results indicated that both sons' and daughters' perceptions of fathers' behavior were related to positive self-esteem. Sons' perceptions of fathers' behavior accounted for 31%, while daughters' perceptions accounted for 13%. However, only sons' perceptions of mothers' supportive behaviors were positively related to positive self-esteem. Sons' perceptions of mothers' behaviors accounted for 27% of the variance.

#### Parental Religiosity as a Predictor Variable

Factor analysis employing varimax rotation was conducted on mothers' and fathers' religiosity items separately. After running factor analysis, independent t-tests were performed to see if the distributions of the data on the means of religiosity were comparable for the Mormon and non-Mormon groups. This analysis indicated that, for both the mothers' religious items and the fathers' orthodoxy items, the means for the two groups were not equal.

When looking at the measures of distribution for the Mormon sample, the results indicated that the population had a highly negative skewed distribution and that in most cases one standard deviation above the mean would be off the religiosity scale (Table 5). With the standard deviation being so small, a statistical problem of restricted variance is evident. Lewis-Beck (1980) suggested that if restricted variance in X occurs, one needs to gather more extreme observations before drawing any conclusions. However, when comparing the Mormon and non-Mormon fathers on the fanaticism items, fanaticism appears to be similar. Also, the measures of distribution are not skewed but are normally distributed.

Simple regression analyses were conducted between fathers' fanaticism and adolescents' perceptions of parents' behaviors and between fathers' fanaticism and each dimension of adolescent self-esteem. Adolescent gender was separated out in the regression equations. (See Table 6; also Appendix B, Table 7).

Direct effects. The results revealed that fathers' fanaticism was negatively related to males' perceptions of fathers' support. Fathers' fanaticism accounted for 13% of the variance in the dependent variable. However, a relationship did not exist between fathers' fanaticism and males' perceptions of mothers' behaviors. Also, fathers' fanaticism was not related to daughters' perceptions of their parents' behavior. When investigating adolescent self-esteem, fathers' fanaticism was not related to the sons' or daughters' perceptions of their self-esteem.

Table 5  
Independent T-Tests Comparing Mormon and  
Non-Mormon Parents' Religious Belief

| Variable                             | n  | $\bar{x}$ | SD   | t-value  |
|--------------------------------------|----|-----------|------|----------|
| <u>Father's orthodoxy</u>            |    |           |      |          |
| Mormon                               | 86 | 4.70      | .50  | -5.51*** |
| Non-Mormon                           | 20 | 3.28      | 1.14 |          |
| <u>Father's fanaticism</u>           |    |           |      |          |
| Mormon                               | 85 | 3.31      | .46  | .30      |
| Non-Mormon                           | 20 | 3.35      | .62  |          |
| <u>Mother's orthodoxy</u>            |    |           |      |          |
| Mormon                               | 87 | 4.90      | .28  | -4.23*** |
| Non-Mormon                           | 18 | 4.11      | .78  |          |
| <u>Mother's religious conviction</u> |    |           |      |          |
| Mormon                               | 87 | 4.03      | .71  | -3.65**  |
| Non-Mormon                           | 18 | 3.11      | 1.02 |          |

\*p < .05.

\*\*p < .01.

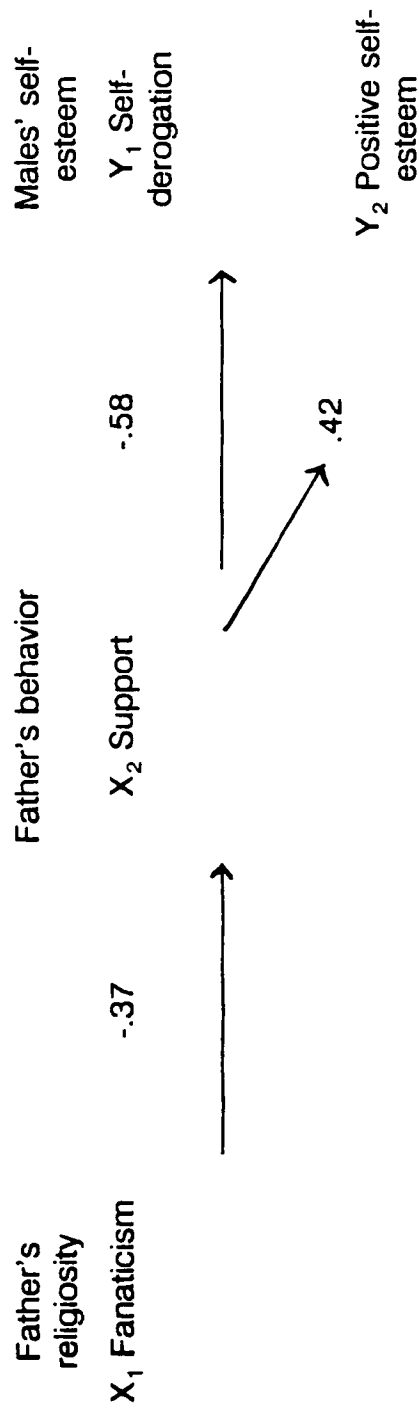
\*\*\*p < .001.

Table 6  
A Summary of Simple Regression Analysis Between Fathers' Religious Belief  
and Adolescents' Report of Parental Behaviors

| Variable                | General Support |        |        |        | Negative Control |        |        |        |
|-------------------------|-----------------|--------|--------|--------|------------------|--------|--------|--------|
|                         | Mother          |        | Father |        | Mother           |        | Father |        |
|                         | Male            | Female | Male   | Female | Male             | Female | Male   | Female |
| <u>Religious belief</u> |                 |        |        |        |                  |        |        |        |
| Father's fanaticism     | -.15            | -.06   | -.37*  | -.08   | .19              | -.05   | .22    | .06    |
| R <sup>2</sup>          | .02             | .00    | .13*   | .01    | .04              | .00    | .05    | .00    |

\*p < .05.

Indirect effects. Fathers' fanaticism was indirectly related to males' self-derogation and positive self-esteem via males' perceptions of fathers' support. (See Figure 2.) The strongest path in this model was from fathers' fanaticism to perceptions of fathers' support to self-derogation. Fathers' fanaticism was indirectly related to higher levels of self-derogation (via fathers' support) and to lower levels of positive self-esteem (via fathers' support).



Indirect  $X_1$  on  $Y_1 = +.22$   
 Indirect  $X_1$  on  $Y_2 = -.16$   
 Total effect for self-derogation =  $.41$   
 Total effect for positive self-esteem =  $-.45$

Figure 2. The indirect effects of fathers' religiosity on males' self-esteem via males' perceptions of fathers' supportive behavior.

## CHAPTER IV

### DISCUSSION AND IMPLICATIONS

The results of this study substantiated previous research findings of the multidimensionality of self-esteem (Barber, 1990; Openshaw et al., 1984). Factor analysis of self-esteem resulted in three distinct factors: personal religiosity, self-derogation, and positive self-esteem. The multidimensionality of self-esteem was also supported by the varying patterns between self-esteem and other family variables. When self-esteem is investigated as unidimensional, researchers and theorists may lose understanding as to the impact the family has on the self-evaluations of the adolescent.

When examining the regression analysis, the present study provided some evidence that adolescents' perceptions of parents' behavior had a differential impact on males' self-esteem than on females' self-esteem. The females' perceptions of fathers' support positively related to the religious aspect of self-esteem and males' perceptions of fathers' support were not related. It is important to note that with support and control in the equation, there was not a relationship between daughters' perceptions of fathers' behavior and the religious aspect of self-esteem. For the mothers' behavior, sons' perceptions of mothers' control were related to their evaluation of personal religiosity and both support and control explained 16% of the

variance. For daughters, perceptions of mothers' behavior were not related to this variable.

When examining self-derogation, males' perceptions of fathers' and mothers' support and control were related to self-derogation. However, daughters' perceptions of parents' behavior did not impact self-derogation.

Sons' evaluation of their positive self-esteem was impacted by their perceptions of their parents' behavior. Both mothers' and fathers' support positively related to positive self-esteem, while mothers' and fathers' controlling behaviors were negatively related to positive self-esteem. For daughters, it was their perceptions of their fathers' behavior that was related to their positive self-esteem, accounting for 13% of the variance.

The present study demonstrated that sons' self-esteem, when compared to daughters', was more heavily impacted by their perceptions of their parents' behavior. Previous studies supported this conclusion (Demo, Small, & Savin-Williams, 1987; Gecas & Schwalbe, 1986). Gecas and Schwalbe (1986) suggested that perhaps boys are more likely than girls to act in ways to get responsiveness from their parents be it support or control. They further suggested that girls are more subtle than boys in their behavior, and parents are less likely to respond. They also suggested that adolescent girls are more interested in external relationships, such as dating, and are less dependent on family interactions. Future studies need to focus on constructing sound theoretical reasons as to why sons' self-esteem is more influenced by family interaction than daughters' self-esteem.

A major finding in this study was the indirect effect of fathers' fanaticism on sons' self-derogation and positive self-esteem via sons' perceptions of fathers' support. The sons saw their fathers as less supportive when fathers were rigid in their beliefs. The rigidity of the fathers' belief may infiltrate the parent-child interaction, leaving the feeling that the father is less supportive and thus sons experience a sense of unworthiness, uselessness, and having less respect for self. It was interesting to find that fathers' fanaticism was not indirectly related to daughters' self-evaluation. A reason for this finding may be that sons' self-esteem is more influenced by perceptions of parents' behavior than girls' self-esteem.

Finally, this study presented the salient role of the fathers in this sample in the socialization process. The results indicated that for sons and daughters their perceptions of their fathers' behavior were just as important as their perceptions of their mothers' behavior. An interpretation of this finding is that, since the sample was predominantly Mormon, Mormon fathers are encouraged to take a more active role in their children's lives (Thomas, 1988). Also, within the Mormon religion, it is a patriarchal system in which the religious teachings encourage fathers to be the head of the household increasing this active involvement in socialization (Brinkerhoff & Mackie, 1988). Thomas suggested, "Thus, we need better information about what is happening within Mormon families and how the countervailing influences of emphasizing father's authority gets played out among religious teachings which also encourage increased involvement in the lives of family members" (Thomas, 1988, p. 361). Thomas

further suggested that future research is needed that examines the relationship of religion and gender roles in order to better understand the connection between religion and family.

### Limitations

The main limitation of the present study was the homogenous composition of the sample. The sample consisted of 83% Mormon, a religious group whose members are highly committed to their religious beliefs, which resulted in little variability in the distribution of measures concerning the religiosity items. Likewise, the homogeneity of this sample, predominantly Mormon and intact families, also would limit the generalizability of the findings. Future research needs to examine this model using more diverse sampling.

Another limitation of the present study was the instrumentation used to measure parents' religiosity. The fanaticism aspect of belief does not adequately predict religion's role in the family. In order to investigate the role religion plays in parenting, perhaps future research needs to study the importance aspect of religious belief as opposed to the practice or orthodoxy belief aspect of religion. The importance aspect of belief, as measured by Putney and Middleton (1961), focused more on how religion influences behavior, views, and philosophy of life.

### Implications for Theory and Practice

As Bronfenbrenner (1977) stated, "The understanding of human development demands going beyond the direct observation of behavior on the

part of one or two persons in the same place; it requires examination of multiperson systems of interaction not limited to a single setting and must take into account aspects of the environment beyond the immediate situation containing the subject" (p. 515). In supporting Bronfenbrenner's statement, theory needs to take into account factors outside the parent-child dyad and how those factors impact the parent-child subsystem. As emphasized by Thomas (1988), models need to measure simultaneously and analyze religious and family variables in order to better understand human behavior.

In Abbott, Berry and Williams' (1990) study, the majority of the respondents reported that religion was helpful to family life. The assistance the respondents gained from religion was in the form of enhancing the family's social network and in the form of asking God for help when the family had problems.

It is important for family professionals to realize that for some families religion is a resource. Abbott et al. (1990) stated, "Many American families are intimately involved in religion. By failing to note this, some of our family theories and therapeutic interventions have limited relevance and impact on those whose family paradigm is constructed with religious beliefs and values" (p. 447).

## REFERENCES

## REFERENCES

- Abbott, D., Berry, M., & Williams, M. (1990). Religious belief and practice: A potential asset in helping families. Family Relations, 39, 443-448.
- Barber, B. (1990). The marital quality, parental behaviors, and adolescent self-esteem. In B. K. Barber & B. C. Rollins (Eds.), Parent-adolescent relationships. Maryland: University Press of America.
- Barber, B., Chadwick, B., & Oerter, R. (1990). Parental role differentiation and the salience of parental behaviors to adolescent self-esteem and academic achievement in the United States and West Germany. University of Tennessee. Unpublished manuscript.
- Barber, B., & Thomas, D. (1986a) Dimensions of fathers' and mothers' supportive behavior: The case for physical affection. Journal of Marriage and the Family, 48, 783-794.
- Barber, B., & Thomas D. (1986b). Dimensions of adolescent self-esteem and religious self-evaluation. Family Perspective, 20, 137-149.
- Bergin, A. (1983). Religiosity and mental health: A critical re-evaluation and meta-analysis. Professional Psychology: Research and Practice, 14, 2, 170-184.
- Brinkerhoff, M., & Mackie, M. (1988). Religious sources of gender traditionalism. In D. L. Thomas (Ed.), The religion and family connection: Social science perspectives. Utah: Brigham Young University.
- Bronfenbrenner, U. (1977). Toward an experimental ecology of human development. American Psychologist, 32, 513-531.
- Cooley, C. (1902). Human nature and the social order. New York: Scribner's Sons.
- Coopersmith, S. (1967). The antecedents of self-esteem. San Francisco: Freeman.
- Dejong, G., Faulkner, J., & Warland, R. (1976). Dimensions of religiosity reconsidered: Evidence from a cross-cultural study. Social Forces, 54, 866-889.

- Demo, D., Small, S., & Savin-Williams, R. (1987). Family relations and the self-esteem of adolescents and their parents. Journal of Marriage and the Family, 49, 705-715.
- Duke, J., & Johnson, B. (1984). Spiritual well-being and the consequential dimensions of religiosity. Review of Religious Research, 26, 59-72.
- Erikson, E. (1969). Gandhi's truth. New York: W. W. Norton.
- Filsinger, E., & Wilson, M. (1984). Religiosity, socioeconomic rewards, and family development: Predictors of marital adjustment. Journal of Marriage and the Family, 46, 663-670.
- Gecas, V. (1971). Parental behavior and dimensions of adolescent self-evaluation. Sociometry, 34, 466-482.
- Gecas, V. (1982). The self-concept. Annual Review of Sociology, 8, 1-33.
- Gecas, V., & Schwalbe, M. (1986). Parental behavior and adolescent self-esteem. Journal of Marriage and the Family, 48, 37-46.
- Glock, C. (1962, May-June). On the study of religious commitment. Religious Education, 98-110.
- Glock, C., & Stark, R. (1966). Christian beliefs and anti-semitism. New York: Harper and Row.
- Heilbrun, A. (1964). Parental model attributes, nurturant reinforcement, and consistency of behavior in adolescents. Child Development, 35, 151-167.
- Kaplan, H., & Pokorny, A. (1971). Social class and self-derogation: A conditional relationship. Sociometry, 34, 41-64.
- Kent, R. (1990). The religiosity and parent/child socialization connection with adolescent substance abuse. In B. K. Barber & B. C. Rollins (Eds.), Parent-adolescent relationships. Maryland: University Press of America.
- Lewis-Beck, M. (1980). Applied regression: An introduction. In J. L. Sullivan (Ed.), Sage University paper. Beverly Hills: Sage Publications.
- Maccoby, E., & Martin, J. (1983). Socialization in the context of the family: Parent-child interaction. In P. H. Mussen (Ed.), Handbook of child psychology (Vol. 4). New York: John Wiley and Sons.

- Openshaw, D., Thomas, D., & Rollins, B. (1981). Adolescent self-esteem: A multidimensional perspective. Journal of Early Adolescence, 1, 273-282.
- Openshaw, D., Thomas, D., & Rollins, B. (1984). Parental influences of adolescent self-esteem. Journal of Early Adolescence, 4, 259-274.
- Peterson, G., & Leigh, G. (1986). Adolescents in families. Cincinnati: South-Western Publishing.
- Putney, S., & Middleton, R. (1961). Dimensions and correlates of religious ideologies. Social Forces, 39, 285-290.
- Rollins, B., & Thomas D. (1979). Parental support, power, and control techniques in the socialization of children. In W. R. Burr, R. Hill, F. I. Nye, & I. L. Reiss (Eds.), Contemporary theories about the family. New York: Free Press.
- Rosenberg, M. (1965). Society and the adolescent self-image. New Jersey: Princeton University Press.
- Thomas, D. (Ed.). (1988). The religion and family connection: Social science perspectives. Provo, UT: Religious Studies Center, Brigham Young University.
- Thomas, D., & Cornwall, M. (1990). Religion and family in the eighties: Discovery and development. Brigham Young University. Unpublished manuscript.
- Thomas, D., & Roghaar, B. (1990). Research and theory in the post-positivist era: The case of religion and the family. Brigham Young University. Unpublished manuscript.
- Wilson, M., & Filsinger, E. (1986). Religiosity and marital adjustment: Multidimensional interrelationships. Journal of Marriage and the Family, 48, 147-151.

## APPENDICES

## APPENDIX A

## INSTRUMENTS USED IN THE STUDY

PARENTAL BEHAVIORS SCALE

Instructions: Please describe your parents regarding the following items. Circle the appropriate response for each parent.

|                                                                                                    | Never | Rarely | Sometimes | Fairly Often | Very Often |
|----------------------------------------------------------------------------------------------------|-------|--------|-----------|--------------|------------|
| <u>Mother</u>                                                                                      |       |        |           |              |            |
| When you have problems, can you talk to her about them?                                            | 1     | 2      | 3         | 4            | 5          |
| Over the past several years, I have experienced a feeling of security in my relationship with her. | 1     | 2      | 3         | 4            | 5          |
| Over the past several years, she made me feel she was there if I needed her.                       | 1     | 2      | 3         | 4            | 5          |
| <u>Father</u>                                                                                      |       |        |           |              |            |
| When you have problems, can you talk to him about them?                                            | 1     | 2      | 3         | 4            | 5          |
| Over the past several years, I have experienced a feeling of security in my relationship with him. | 1     | 2      | 3         | 4            | 5          |
| Over the past several years, he made me feel he was there if I needed him.                         | 1     | 2      | 3         | 4            | 5          |

|                                                                     | Not like her | Somewhat like her | Very much like her |
|---------------------------------------------------------------------|--------------|-------------------|--------------------|
| Generally, as I was growing up my mother . . .                      |              |                   |                    |
| often complained about what I did.                                  | 1            | 2                 | 3                  |
| always found fault with me.                                         | 1            | 2                 | 3                  |
| frequently changed the rules I was supposed to follow.              | 1            | 2                 | 3                  |
| punished me for doing some things one day, but ignored it the next. | 1            | 2                 | 3                  |
|                                                                     |              |                   |                    |
|                                                                     | Not like him | Somewhat like him | Very much like him |
| Generally, as I was growing up my father . . .                      |              |                   |                    |
| often complained about what I did.                                  | 1            | 2                 | 3                  |
| always found fault with me.                                         | 1            | 2                 | 3                  |
| frequently changed the rules I was supposed to follow.              | 1            | 2                 | 3                  |
| punished me for doing some things one day, but ignored it the next. | 1            | 2                 | 3                  |

# PARENTAL RELIGIOSITY SCALE

Instructions: For each statement, please circle the choice that best describes how you feel.

|                                                                                                                         | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|-------------------------------------------------------------------------------------------------------------------------|-------------------|----------|---------|-------|----------------|
| There is a God                                                                                                          | 1                 | 2        | 3       | 4     | 5              |
| Jesus is the divine Son of God.                                                                                         | 1                 | 2        | 3       | 4     | 5              |
| Miracles actually happened just as the Bible says they did.                                                             | 1                 | 2        | 3       | 4     | 5              |
| There is a life after death.                                                                                            | 1                 | 2        | 3       | 4     | 5              |
| There is a divine plan and purpose for every living person and thing.                                                   | 1                 | 2        | 3       | 4     | 5              |
| Even though it may create some unpleasant situations, it is important to help people become enlightened about religion. | 1                 | 2        | 3       | 4     | 5              |
| The world would really be a better place if more people held the views about religion which I hold.                     | 1                 | 2        | 3       | 4     | 5              |
| My ideas about religion are one of the most important parts of my philosophy of life.                                   | 1                 | 2        | 3       | 4     | 5              |
| My ideas on religion have a considerable influence on my behavior.                                                      | 1                 | 2        | 3       | 4     | 5              |
| It doesn't really matter what an individual believes about religion as long as he is happy with it.                     | 1                 | 2        | 3       | 4     | 5              |
| The world's problems are seriously aggravated by the fact so many people are misguided about religion.                  | 1                 | 2        | 3       | 4     | 5              |

ROSENBERG SELF-ESTEEM SCALE

Instructions: For each statement, please circle the choice that best describes how you feel.

|                                                                            | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|----------------------------------------------------------------------------|-------------------|----------|---------|-------|----------------|
| I certainly feel useless at times.                                         | 1                 | 2        | 3       | 4     | 5              |
| At times I think I am no good at all.                                      | 1                 | 2        | 3       | 4     | 5              |
| On the whole, I am satisfied with myself.                                  | 1                 | 2        | 3       | 4     | 5              |
| I feel I do not have much to be proud of.                                  | 1                 | 2        | 3       | 4     | 5              |
| I am able to do things as well as most people.                             | 1                 | 2        | 3       | 4     | 5              |
| I wish I could have more respect for myself.                               | 1                 | 2        | 3       | 4     | 5              |
| I take a positive attitude toward myself.                                  | 1                 | 2        | 3       | 4     | 5              |
| I feel that I am a person of worth at least on an equal plane with others. | 1                 | 2        | 3       | 4     | 5              |
| I feel that I have a number of good qualities.                             | 1                 | 2        | 3       | 4     | 5              |
| All in all, I am inclined to feel that I am a failure.                     | 1                 | 2        | 3       | 4     | 5              |
| My family is a loving family.                                              | 1                 | 2        | 3       | 4     | 5              |

RELIGIOUS ASPECT OF SELF-ESTEEM

Instructions:

Using a scale of 1 (lowest) to 10 (highest), please rate yourself on the following characteristics:

Gentle\_\_\_\_\_

Kind\_\_\_\_\_

Patient\_\_\_\_\_

Humble\_\_\_\_\_

Loving\_\_\_\_\_

Unselfish\_\_\_\_\_

## APPENDIX B

## NONSIGNIFICANT RESULTS

Table 7

A Summary of Simple Regression Analysis of Fathers'  
Religious Belief and Dimensions of Self-Esteem

| Variable               | Religiosity aspect<br>of self-esteem |        | Self-derogation |        | Positive self-esteem |        |
|------------------------|--------------------------------------|--------|-----------------|--------|----------------------|--------|
|                        | Male                                 | Female | Male            | Female | Male                 | Female |
| Religious<br>belief    |                                      |        |                 |        |                      |        |
| Father's<br>fanaticism | -.25                                 | -.03   | .19             | -.03   | -.29                 | -.20   |
| R <sup>2</sup>         | .06                                  | .00    | .04             | .00    | .08                  | .04    |

\*p < .05.

## VITA

Jennifer E. Watt was born in Salem, Virginia, on October 7, 1966. She is the youngest daughter of James and Gaye Ellis. Jennifer attended public schools in Salem, Virginia and graduated from Salem High School in 1985.

In May of 1989, Jennifer graduated Cum Laude from Kentucky Christian College. Jennifer received a Bachelor of Science degree in Psychology. In 1989, Jennifer was inducted into Who's Who Among Students in American Universities and Colleges.

In December of 1991, Jennifer graduated with a Master's degree in Child and Family Studies with a concentration in Family Studies at The University of Tennessee, Knoxville.

After graduation, Jennifer will pursue a doctorate at The University of Tennessee, Knoxville. Jennifer's future goals are to become a certified marriage and family counselor and to teach at the university level.

The author is a member of Phi Kappa Phi and the National Council on Family Relations.